(ح) الإسراء إلى المسجد الأقصى، والمعراج إلى السموات

ترد بالقرآن الكريم إشارتان إلى إسراء الله عز وجل بعبده محمد عليه الصلاة والسلام من المسجد الحرام بمكة المكرمة إلى المسجد الأقصى ببيت المقدس، كما ترد إشارة واحدة إلى عروج النبي ﷺ إلى السموات، وما أراه الله سبحانه وتعالى من آياته خلال معراجه. وفيما يلي الإشارات الثلاث:

قال تعالى: ﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ﴾ (الإسراء/ ١)

قال تعالى: ﴿وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِ ۚ وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ (الإسراء/ ٦٠)

H. The Journey by Night to *Al-Masjid Al-'Aqsâ,* and his Ascent to the Seven Heavens

The Glorious Qur'ân includes two references to Allâh taking His slave Muhammad (bpbuh) for a journey by night from *Al-Masjid Al-Harâm* at Makkah to *Al-Masjid Al-'Aqsâ* in Jerusalem, in addition to one reference to the Prophet's ascension to the heavens, and what Allâh (Glorified Be He) showed him of His Signs during this journey. Following are the three references:

17:1. Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad bpbuh) for a journey by night from *Al-Masjid Al-Harâm* (at Makkah) to *Al-Masjid Al-'Aqsâ* (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad bpbuh) of Our *'Âyât* (proofs, evidence, lessons, signs, etc.).

17:60. And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of *Al-'Isrâ'* but a trial for mankind.

[1] It is mentioned by some of the 'Islâmic religious scholars that this will be at the time when 'Îsâ (Jesus), son of Maryam (Mary) pbut, will descend on the earth, and he will not accept any other religion except 'Islâm - The True Religion of Allâh – 'Islâmic Monotheism).

قَالَ تَعَالَى: ﴿ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ (١٢) وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ (١٣) عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ (١٤) عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ (١٥) إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ (١٦) مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ (١٧) لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ (١٨) ﴾ (النجم/ ١٢-١٨)

ويبين الحديث الشريف الصحيح التالي من شاهدهم الرسول ﷺ من الأنبياء في عروجه إلى السماء، وفرض الصلاة على المسلمين خلال هذا العروج.

بينا أنا عند البيت بين النائم واليقظان – وذكر: يعني رجلا بين الرجلين – فأتيت بطست من ذهب، ملئ حكمة وإيمانا، فشق من النحر إلى مراق البطن،

53:12. Will you then dispute with him (Muhammad bpbuh) about what he saw [during the *Mi'râj*: (Ascent of the Prophet bpbuh to the seven heavens).[1]
13. And indeed he (Muhammad bpbuh) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).
14. Near *Sidrat-ul-Muntahâ* (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).
15. Near it is the Paradise of Abode.
16. When that covered the lote-tree which did cover it![2]
17. The sight (of Prophet Muhammad bpbuh) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).
18. Indeed he (Muhammad bpbuh) did see of the Greatest Signs, of his Lord (Allâh).

The following Honorable rigorously authenticated Hadîth points out the Prophets whom the Messenger (bpbuh) saw during his ascension to the heavens, as well as the ordaining of prayer for Muslims during this journey:

Narrated Mâlik bin Sa'sa'ah (mAbpwh):

The Prophet (bpbuh) said, "While I was at the house in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen

[1] *Al-Mi'râj* (i.e. Ascent of Prophet Muhammad bpbuh to the heavens with his body and soul.

[2] It is said that the Lot-Tree was covered with the light of Allâh along with the angels and also with different kinds of colors. (Please see Tafsîr. Ibn Kathîr).

and then my abdomen was washed with *Zamzam* water and (my heart was) filled with wisdom and belief. *Al-Burâq*, a white animal smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrîl (Gabriel). When I reached the nearest heaven, Jibrîl said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, 'Jibrîl.' The gate-keeper, said 'Who is accompanying you?' Jibrîl said, 'Muhammad (bpbuh)'. The gate-keeper said, 'Has he been called?' Jibrîl said, 'Yes'. Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met 'Âdam and greeted him and he said, 'You are welcome, O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was said, 'Who is with you?' He said, 'Muhammad (bpbuh)'. It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is.' Then I met 'Îsâ (Jesus) and Yahyâ (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was asked, 'Who is with you?' Jibrîl said, 'Muhammad (bpbuh)'. It was asked, 'Has he been sent for?' Jibrîl said, 'Yes.' It was said 'He is welcome. What a wonderful visit his is!' (The Prophet bpbuh added:). There I met Yûsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met 'Idrîs (Enoch) and greeted him. He said, 'You are welcome, O brother and a Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hârûn (Aaron) who said, 'You are welcome, O brother and a Prophet.'

ثم غسل البطن بماء زمزم، ثم ملئ حكمة وإيمانا، وأتيت بدابة أبيض، دون البغل وفوق الحمار: البراق، فانطلقت مع جبريل حتى أتينا السماء الدنيا، قيل: من هذا؟ قال جبريل، قيل: من معك، قيل: محمد، قيل: وقد أرسل إليه، قال: نعم، قيل: مرحبا ولنعم المجيء جاء، فأتيت على آدم فسلمت عليه، فقال مرحبا بك من ابن ونبي، فأتينا السماء الثانية، قيل: من هذا، قال: جبريل، قيل: من معك، قال محمد ﷺ، قيل: أرسل إليه، قال: نعم، قيل: مرحبا به ولنعم المجيء جاء، فأتيت على عيسى ويحيى فقالا: مرحبا بك من أخ ونبي، فأتينا السماء الثالثة، قيل: من هذا، قيل: جبريل، قيل: من معك، قيل: محمد، قيل: أوقد أرسل إليه، قال: نعم، قيل: مرحبا به ولنعم المجيء جاء، فأتيت على يوسف فسلمت عليه، قال: مرحبا بك من أخ ونبي، فأتينا السماء الرابعة، قيل: من هذا، قيل: جبريل، قيل: من معك، قيل: محمد ﷺ، قيل: وقد أرسل إليه، قيل: نعم، قيل: مرحبا به ولنعم المجيء جاء، فأتيت على إدريس فسلمت عليه فقال: مرحبا من أخ ونبي، فأتينا السماء الخامسة، قيل: من هذا، قال: جبريل، قيل: ومن معك، قيل: محمد، قيل: وقد أرسل إليه، قال: نعم، قيل: مرحبا به ولنعم المجيء جاء، فأتينا على هارون فسلمت عليه، فقال: مرحبا بك من أخ ونبي،

Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mûsâ (Moses) who said, 'You are welcome, O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcome, O son and a Prophet.' Then I was shown *Al-Bayt Al-Ma'mûr* (i.e. Allâh's House). I asked Jibrîl about it and he said, 'This is *Al-Bayt Al-Ma'mûr* where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown *Sidrat-ul Muntahâ* (i.e. the lote-tree of the utmost boundary over the seventh heaven) and I saw its *Nabq* fruits which resembled the clay jugs of Hajar (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root: two of them were apparent and two were hidden. I asked Jibrîl about those rivers and he said, 'The two hidden rivers are in Paradise and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Mûsâ who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banî 'Isrâ'îl to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allâh (for reduction) and He made it forty. I returned and [met Mûsâ] and had a similar discussion, and then returned again to Allâh for reduction and He made it thirty, then twenty, then ten; and then I came to Mûsâ! who repeated the same advice. Ultimately Allâh reduced it to five.

فأتينا على السماء السادسة، قيل: من هذا، قيل: جبريل، قيل: من معك، قيل: محمد ﷺ، قيل: وقد أرسل إليه، مرحبا به ولنعم المجيء جاء، فأتيت على موسى فسلمت عليه، فقال: مرحبا بك من أخ ونبي، فلما جاوزت بكى، فقيل: ما أبكاك؟ قال: يا رب هذا الغلام الذي بعث بعدي، يدخل الجنة من أمته أفضل مما يدخل من أمتي، فأتينا السماء السابعة، قيل: من هذا، قيل: جبريل، قيل: من معك، قيل: محمد، قيل: وقد أرسل إليه، مرحبا به ونعم المجيء جاء، فأتيت على إبراهيم فسلمت عليه، فقال: مرحبا بك من ابن ونبي، فرفع لي البيت المعمور، فسألت جبريل فقال: هذا البيت المعمور، يصلي فيه كل يوم سبعون ألف ملك، إذا خرجوا لم يعودوا إليه آخر ما عليهم، ورفعت لي سدرة المنتهى، فإذا نبقها كأنه قلال هَجَر، وورقها كأنه آذان الفيول، في أصلها أربعة أنهار: نهران باطنان، ونهران ظاهران، فسألت جبريل، فقال: أما الباطنان ففي الجنة، وأما الظاهران النيل والفرات، ثم فرضت علي خمسون صلاة، فأقبلت حتى جئت موسى فقال: ما صنعت، قلت: فرضت علي خمسون صلاة، قال: أنا أعلم بالناس منك، عالجت بني إسرائيل أشد المعالجة، وإن أمتك لا تطيق، فارجع إلى ربك فسله، فرجعت فسألته، فجعلها أربعين، ثم مثله، ثم ثلاثين، ثم مثله، فجعل عشرين، ثم مثله، فجعل عشرا، فأتيت موسى فقال: مثله، فجعلها خمسا،

فاتيت موسى فقال: ما صنعت، قلت جعلها خمسة، فقال مثله: قلت: سلمت بخير، فنودي: إني قد أمضيت فريضتي وخففت عن عبادي، وأجزي الحسنة عشرا . وقال همام، عن قتادة، عن الحسن، عن أبي هريرة رضي الله عنه، عن النبي ﷺ: في البيت المعمور .

الراوي: مالك بن صعصعة الأنصاري المحدث: البخاري - المصدر: صحيح البخاري - الصفحة أو الرقم: ٣٢٠٧

خلاصة حكم المحدث: [صحيح]

When I came to Mûsâ again, he said, 'What have you done?' I said, 'Allâh has made it five only.' He repeated the same advice but I said that I surrendered (to Allâh's Final Order)." Allah's Messenger (bpbuh) was addressed by Allâh, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

(Sahîh Al-Bukhârî, Volume 4, Hadîth Number 429, alternatively 3207)

أحبكم في الله

أسأل الله أن يرزقني وإياكم التقوى والإخلاص

اللهم اجمعنا في دار كرامتك مع النبيين والصديقين

والشهداء والصالحين وحسن أولئك رفيقا.

اللهم اختم بالصالحات أعمالنا، وبالشهادة آجالنا،

وهب لنا من أزواجنا وذرياتنا قرة أعين واجعلنا

للمتقين إماما، آمين.

اللهم صل على نبينا محمد وعلى آله وصحبه أجمعين.

والحمد لله رب العالمين.